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He has sought to show precisely how large a debt Christianity owes to Egypt without any effort to make this debt as large as possible. We venture to doubt whether he would have written the final words added by the editor "to round out the chapter," namely: "In any case it is evident that to Egypt . . . the Christian world owes monasticism."

While the author's attempt is mainly to give the results of others' investigations, he offers at every stage his own original interpretation of these. The volume makes, therefore, with its abundant reference to the principal authorities, a welcome manual for the student of Christian origins.

ROMAN LIFE AND MANNERS UNDER THE EARLY EMPIRE. LUDWIG FRIEDLÄNDER. Authorized English Translation, Vol. IV. Appendices and Notes. E. P. Dutton & Co. 1913.

There is, says Plato, a certain ancient quarrel between poets and philosophers; but a later age has seen them united in another almost as sharp. All authors are liable to have the opinion about publishers which led Southey's friends to honor his toast to Napoleon—"because he had hanged a bookseller." Martial, to take an instance from the work before me, had a somewhat similar feeling. And all students of antiquity will sympathize with authors in the matter of Friedländer's great thesaurus of ancient life. What could have induced the German publishers to issue the seventh edition without the notes? Of what use would the book be to the student (of all persons) without the references for the thousands of facts here massed relative to ancient life?

There was no help for it. Messrs. Freese and Magnus, translating this great companion to classical studies into English, naturally were bound to take the last edition, and they rendered it from the seventh. The demand for the references and authorities led to their being issued in a fourth volume, translated by Mr. A. B. Gough from the sixth edition. And meantime an eighth edition appears in German, with the apparatus.

However, here we have the whole work in an English form, and every student of the Roman Empire in English-speaking lands will be grateful, while he wonders why it was never done before. And those who are not familiar with the work may well be glad to turn to it, and for a guinea possess the most complete and encyclopaedic book that was ever (one imagines) written on a nation's life. For such readers a word may be said on Friedländer's plan. He maps out the life of the Roman world into great areas; e.g., the

theatre and the games, the court, travel, religion, *belles-lettres*, and under each heading pours forth his amazing collection of facts, and very readably too.

At the same time there is a certain drawback in Friedländer's method. He covers a period of four or five hundred years, and his illustrations are drawn from descriptions of very different dates and places. This is of course legitimate enough, especially when we are given, as we now are, the sources of the data and can more or less check them for ourselves. In all scientific history the principle is conceded of filling gaps with material from a similar place in a parallel development. This is freely done by the experts in the early history of man; e.g., in completing one and another series that shall show the development of the stone tool or weapon. So that Friedländer may very well complete his picture, let us say, of the games by references to the crocodiles and Saxons of Symmachus. It is a curious thing, by the way, that some of the most illuminating material we have upon the beast-fights comes from Symmachus's period, contributed by himself and Claudian. And yet, if we are not careful, a series of fabrics—this woven of Juvenal and Claudian, a piece from Cicero on elephants, let us say, and bits from a dozen other authors—may in the end give us not a true picture. For while in many things culture is stationary throughout the Roman Empire—as, for instance, it has been remarked that tools show no improvement or development—it is still the case that the five centuries with which we are concerned differ profoundly.

It may be urged too that such a method as we are considering must of necessity deal chiefly with the external aspects of life, while if we are to grasp the real life of a people it can be done only by a closer knowledge of its formative or representative men and women. Whether the latter be significant, as in case of Synesius of Cyrene, or insignificant, as in the case of Apollodorus of Athens, the contemporary of Demosthenes; or whether it is a group of contemporaries in Egypt writing casual letters of no importance to any one but the recipients and not of any consequence even to them very long, does not perhaps matter. The main thing is that life has to be studied in a life or a series of lives. Nothing else will give it; not even, as we know, histories of thought or of dogma.

None the less, a great encyclopaedia, organized and controlled by a great scholar of the widest reading, written in a way that permits the coexistence of interest and thoroughness, and subjected in appendix, note, and reference to the reader's own judgment, is an asset of high value to any one who has to do with the early centuries

of our era in any aspect of their influence. So that there should be a wide welcome for the English translation of Friedländer's *Sitten-geschichte*.

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THE EARLY CHURCH IN THE LIGHT OF THE MONUMENTS. A. S. BARNES, M.A. Longmans, Green, & Co. 1913. Pp. xx, 223. \$1.50.

It is a good book that Mgr. Barnes has written. Although it appears in "a series of manuals for Catholic priests and students" (entitled *The Westminster Library*), it is worthy of a much broader circle of readers. Not only is it evident that the author is intent upon discovering the truth and telling it, but his work is marked by real candor and critical discrimination. To say that the book reports only the most familiar common-places of Christian archaeology is by no means to disparage it. That is what it is for, and it fulfils its purpose very well. I know no other book which would serve so well to provide the cultured reader with a brief and readable orientation in the field of Christian archaeology. Mgr. Barnes is known chiefly by his learned and sumptuous monograph, *St. Peter's in Rome*. Were he not well acquainted with the whole field of Christian archaeology, he would not have been able to do this simple work so well.

The monuments *do* cast "light" upon the history of the Early Church; but the written history of the Church casts still more light upon the monuments, which would be dark indeed without this illumination. It is not unreasonable, therefore, that the author in the first part of his book, *The Growth of the Church in the First Three Centuries*, depends chiefly upon written records. He has selected topics which receive new emphasis and illumination from the study of the monuments. The titles of the chapters are: I. The Apostles at Rome; II. The Earliest Converts; III. The Blood of the Martyrs; IV. The Collegia and the Catacombs; V. The Christianizing of Rome.

Part II. treats of "The Witness of the Monuments to Christian Dogma." It must always be remembered that the written word is the only adequate expression of the dogma of times gone by. Without it the pictorial symbolism of the early Church would be unintelligible. The "monuments" serve chiefly to reveal the popular prevalence of a dogma otherwise well known, or they may point more precisely to the age in which it first became popular. What